Coastal Moro OM6
Borneo OC1

Javanese OE5
Malayans AN5
Toradja OG11
MaKassar OG6
Gorontalo OG4

I 304 881 [465 cont.] teeth, and they are filed flat. Also, filing the teeth to a point may be accompanied by relief-filing through partly removing the enamel so that the front surface shows a diamond-shaped relief. Some peoples, among them the Javanese and the Malayans, blacken the stumps.

MR J 304 881

Opinions differ as to the significance of this custom. Some regard it as a mourning custom, like the practice of breaking off all or some of the teeth in Polynesia, on some of the small islands of our archipelago, and among some Toradja tribes. Filing could represent a later phase of breaking them off entirely; the teeth, as containing much "mana," were thus offered to the spirits instead of the whole body, and later this was further reduced to filing away part of the teeth. The blackening of the rest could then have served to hide from the spirits what had not been offered. Only later did the custom become a kind of preparation ceremony before marriage. Advocates of the view that it may have been a mourning custom point to the practice of first filing the teeth only after the death of the nearest relatives, a custom among the Minahasa (formerly), in the vicinity of Bengkoelen, in the Kedoe Residency on Java, on Salajer Island, and on the Sula Islands.

I 304 174 T [304]

C MK J G 304 765

Another view is that it arose solely from the desire for adornment, which led to great exaggeration (as is usually the case with fashion), with the result that gradually the exaggeration came to be regarded as beautiful. The Indonesian peoples of later times undoubtedly have regarded it as an enhancement of beauty, as can be seen [466] in the Malayan poem in which the lover compares the mouth of his beloved to an opened pomegranate: the black pips (the teeth) in the red flesh of the fruit (the lips reddened through the use of betel).

I 304 174

This would also help explain the use of other beauty aids on the teeth among various peoples. Putting little gold pins between the teeth or in little holes bored in the teeth for this purpose is especially popular; among others, many Dajak [Dyak] tribes practice it.

B 304 302

New Guinea OJ1 Ngadju OC9
Makassar OG6 ● Ceram OH9
Gorontolo OG4 Kisar OF10
Leti OF11
Babar OF6

I [312 cont.]

765 this is that one wears just the opposite of what is worn in daily life. Whereas gay and bright-colored garments are ordinarily preferred, plain colors must be worn for mourning, for example, NL [765] among the Olo Ngadju and other peoples. The widow must first wear white clothing, and when this is worn out, [313] black. Lt Cr Ki [765] Sometimes mourning consists of wearing old, worn-out garments, as is done in the Moluccas, in particular among the Alfoer of Ceram, on Kisar, and on the Loeang-Sermata islands. What is most characteristic of mourning, however, particularly among women, is that they must cover the head, whereas they usually go bareheaded. We must compare custom of a mourning hood with that of the widow's veil among us. We find it among a NG 765 number of peoples, in the first place among the Papuans, those on the north coast as well as those on the south coast of New Guinea. Here a woman wears mourning for her husband by covering the crown, the back of the head, and the sides of the face MK Bl with a hood of blue cotton or tree bark, which hangs to the Lt ● 765 shoulders. This custom also exists on the Southwestern Islands, on the Loeang-Sermata group, and on Babar. Among the Makassarese and Buginese, too, the woman must veil her head during mourning by wearing a cloth over this part of the body. Among the G 765 Alfoer of the Minahasa there is the custom that during funerals both men and women put on large head-coverings, tendong, about three feet in diameter. In some areas these are replaced by black head-cloths. The Olo Ngadju also require attention. We NL 765 have said that they are obliged to wear white first and then black clothing. What particularly characterizes the mourning attire, however, is the sambalajong. Whereas the women generally go about with uncovered heads, this is pali for widows; they are obliged to wear a white or black head-cloth, sambalajong, which covers the whole head and hangs down to the eyes in front. Thus, the Dajak expression for mourning is hasambalajong = to be provided with a sambalajong. This obligation also exists among the Batak, where it is called mortudjung.

I NL 765 Apart from wearing certain clothing, mourning also involves putting aside all ornaments. This is the case among many peoples.

Nuforese OJ22 Arfak OJ7 Aru OH5 Makassar 066 ●
Kisar OF10 Gorontalo 064 Kei OH13 Timor OF20 New Guinea OJ1
Ngadju OC9 Moluccas OH1 Ceram OH9 Wetar OF21 Leti OF11 Babar OF6

I NM 765 301

[313 cont.]

I again mention the Olo Ngadju. Among some tribes, there is also the custom of hiding from view the ornaments that cannot be easily removed, such as arm bands, leg rings, etc., by covering them with tree bark. This is done [314] especially in the Moluccas, among others, on Ceram, among the inhabitants of the Loeang-Sermata islands, on Wetar, etc.

I MB Cr Lt W 765 292

Lt B Ke Kr G Cr Tm 302 765

The hairdo is also changed during mourning. It is often arranged quite differently than during normal times. Whereas the women, especially those on Leti, Babar, and Kisar, ordinarily wash and comb their hair, they must abstain from this in case of a death and let the hair hang loose instead of wearing it done up in a bun. This last is also a custom among the Alfoer of the Minahasa and Ceram, on the Kei Islands, and among the Belonese.

NG NP Ar 302 765

Among various tribes there is also the custom of shearing or cutting off all the hair during mourning which we find among the Papuans, in particular among those who belong to the Noefoerese [Nuforese] tribe and among the Arfak

Not only the clothing and the hair, but often the whole way of life is changed during mourning. Among some peoples, in case of a death the closest relatives may not leave the house where the death occurred, for example, among the Noeforese. No one may leave the house, not even to bathe Widows in particular strictly observe this regulation, often this seclusion lasts for months. Among the Alfoer of the Minahasa it is customary for a man, upon the death of his wife, to be taken to a room which he may not leave five, seven, nine, or eleven days. On the Aru Islands it is the widow who must remain secluded in the dwelling during the whole mourning period. Other peoples allow mourners to leave the dwelling, but prohibit them from going out of the village. This is enforced for a whole year on the Loeuang-Sermata islands.

Lt Au G 765

MK I 765 527 ●

Furthermore, during mourning there is a general prohibition against either giving feasts or attending them, indeed often

Makassar OG6
Ngadju OC9
Klamantan OC7
Ara OH5
Ceram OH9
New Guinea OJ1

MK I 765 527 [314 cont.] one may not even perform the usual activities and must maintain a deep silence as far as possible. This is most pronounced among the Buginese and Makassarese. We find it reported of them that during the period of mourning, especially for royalty, which lasts about 100 days, such daily work as pounding rice and weaving may not be done throughout the country, and [315] no one may be so bold as to speak in a loud voice. The crow of the cock is not to be heard, and markets are not to be held in neighboring villages. Among other peoples these limitations do not go as far, but they are found, especially concerning the playing of music and holding festivities.

Fasting during mourning is also related to this, especially abstention from certain foods, for example, from rice in the west and from sago mush in the east.

NU I 765 587 There is another obligation that merits special attention and that is observed especially by women, namely, not to remarry while in mourning. This is found among the Olo Ngadju, among others.

i. End of Mourning

NU MI MK I 765 The question now is when does the mourning period end. Among all peoples a definite time period is specified. For example, among the Makassarese and Buginese, mourning for a ruling sovereign lasts 100 days, for lesser persons 50, 40, 20, or 10 days. A woman of the common class here mourns 40 days for her husband, among the Doeson Timor Dajak, 49 days. Among most of the peoples the duration depends on the funeral, or, rather, on the celebration of the feast of the dead connected with it. Among the Olo Ngadju, the wife upon the death of her husband, the children upon the death of their parents, and brothers and sisters upon the death of one of them are pali = unclean. This uncleanness is removed by the funeral and the feast of the dead, tiwah, connected with it, with which mourning also ends. This is also the case among the Aru Islanders, the Alfoer of Ceram, the

A C NG 765